



APRIL, 1895.

HERALD OF MISSION NEWS

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No. 4.

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NEW YORK.

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THE COVENANTER PUBLISHING CO.,

37 Federal St., Allegheny, Pa.

Friend of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

April,

1895.

OUR VIEWS OF MISSION WORK.

INACTIVE DISCIPLES.*

As God lifts this world age by age to higher and nobler levels, He impresses on the heart of man the awful mystery of the human soul.

As every effect is through some agency or cause, we find that human instrumentality plays an important part in achieving God's great ends.

The success of His work depends upon the activity of His disciples. Embodied in man lie the energies to be used in advancing the kingdom of Christ. Man, an instrument in God's hand, has the mission to evangelize the world. As Christ gave to His disciples, centuries past, the command, "Go ye into all the world and preach the gospel to every creature," the call comes to us with no less significance.

The inactive disciple heeds not this last command of our Saviour. Pause a moment and reflect upon the vast field of labor. Almost appalling does it seem to the disciple as he views the lands far across the waters, barren of the richness of the love and mercy of Christ and His salvation.

So great seems the task, so fruitless the undertaking, that he sinks back into inactivity heedless of the cheering command,

"Lo, I am with you always." What is needed is wider understanding, deeper emotions, nobler principles, love for human souls, and finer sensibilities of God's infinite power.

Who dreamed there was power in Alexander to achieve the conquest of the world? Yet when he set the object before him power was not wanting. Who thought there was power in the colonies of these United States to contend successfully with the colossal might of Great Britain? Yet that venerable monarchy was defeated.

Although the followers of Christ be few as compared with the host of the enemy; although our lines be weak to contend with the enemy's power, forget not the mysterious hand of God may work wonders even with a few faithful ones, and that no power on earth can stand before the onward march of God's people when their faith is fixed on Christ.

Lack of faith has caused many disciples to sink into a state of inactivity. Faith should be the key-note in all our work for God. It is the silent tide which sweeps into oblivion the errors of the past, and has for the future renewed activities and brighter hopes.

In Hebrews we read that without faith it is impossible to please God. "For he that cometh to God must believe that he

*Read before the Iowa Presbyterial Missionary Society, and requested for publication.

is, and that he is a rewarder of them that diligently seek him." To be diligent in seeking Him requires activity on our part and faith that He will reward. Men and women of to-day, as well as in ages past, are inspired by faith to service in God's fields of labor. The active disciples of the past were men of faith. The results of past efforts have been wrought through the power of faith. Men and women through faith subdued kingdoms, obtained promises and received their dead raised to life again. Could the disciples be aroused with this power, many a wanderer might be reclaimed; many a soul be brought to the light.

We read that Moses sent twelve spies to spy out the land of Canaan. Having been gone some days they returned, all admitting the land was good, but ten said: "We are not able to take it." They lacked faith to act. Caleb and Joshua were men of faith. They remembered how God had delivered them out of the hand of Pharaoh and brought them to the Red Sea. How He had given them bread from heaven to eat, and water to drink from the rock in the wilderness; so they said, "Let us go up at once to possess it, we are well able to take it." In the Church to-day there are disciples inactive in the service of Christ because they lack courage and faith. The land is before us to be taken for Him. This work will be accomplished when men and women of faith enlist in the army to battle against the forces of evil.

Another reason why we find inactive disciples is lack of love to God and men. Love is the motive power for service and the key to the human heart. With the heart filled with love to God and fellow

beings we will be led to active service. What the world craves is love and sympathy. What the Church lacks is love that will respond to the cries of helpless millions, looking to us for aid. Let the disciples of Christ be filled with this love, and soon every one will be aroused, eager to tell of His boundless grace.

Never in the history of Missions was there a more urgent need of active workers in the foreign field. They are already white to the harvest. By the mystic keys of God the doors of the whole world have been thrown open. The sun in his orbit looks down on not a single field into which we may not go and carry the glad tidings.

A moment's reflection will show the facilities we have for the advancement of Christ's kingdom. The people of the world have been bound almost as one by such ties as the telegraph, the ocean steamer and the locomotive.

It is but a reaching forth to grasp the outstretched hand of the heathen. This is the age to arouse from our lethargy.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime.

Oh let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages; tell for God."

From far over the waters come the dying cries of China's millions. Are we as disciples of Christ active in telling those souls of eternal salvation?

Death in China has been compared to the rushing waters of the Niagara. It rushes ceaselessly, waiting not our time to

throw out the life line. Well has the poet said :

"Sea, sea, thou art rushing along
Mighty and grand and free ;
But soon thy billows will cease their roll,
For there shall be no more sea.

Child, child, thou art happy and gay ;
Life is all fun to thee,

But pause and think in the midst of thy play,
Thou wast born for eternity."

The souls of those darkened faces of Africa were born for eternity. Asia's hosts blinded by the mists of sin are born for eternity. It is time to throw off our inactivity and work and pray to prepare the world for the coming of our Lord.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

MERSINE, ASIA MINOR.—At the last meeting of the Board of Foreign Missions, the Treasurer, Mr. Walter T. Miller, reported a letter from Dr. D. Metheny, dated February 7th, which contains detailed statements of the threats and persecutions to which our missionaries are constantly subjected by the Turkish authorities. This letter will not, for prudential reasons, be published, but it will be made the basis of another appeal to the Department of State. Evidently the spring of all the trouble is the indifference or official incapacity of the United States Minister to Turkey. He should have been recalled months ago, as he has proved himself utterly unqualified for so responsible a position.

On a separate sheet Dr. Metheny writes: Bro. Dodds has written to President Cleveland and to Minister Terrell, and I have written a detailed account of the methods of the Turkish officials in closing so many of our schools, disturbing all our work for a generation and rendering precarious our endowments and investments in real estate for Mission work. We have first and last clung to the Master, the Lord of the harvest, and His promises, and only turn to

these men, whose duty it is to protect us, in order that no reasonable means may be left untried. It might be best for us missionaries to be driven out. It might be best for the cold and indifferent natives to have the candlestick shaken or removed altogether. It might be best for our Church to learn from the jeopardy in which its Mission work has been placed to open its eyes to its unfaithfulness as stewards of God.

One thing certain is the coming of the day of reckoning for Turkey. No diplomacy can avert or prevent it. These times will come to an end. I am sure that the moment religious liberty is established, which is not by any means the case, multitudes will flock to our Church.

Every possible occasion has been seized to accuse us to the United States authorities. Our Consular Agent here in Mersine, and Consul Gibson, of Beirut, are in sympathy with us and our work. But the Consul does not get backing. I have carefully reported to him all that has transpired, and he has reported it to Constantinople and to the Department of State. But issues like these give little concern to them. It is reported in a Greek newspa-

per that Mr. Terrell was recently spurned from the presence of the Sultan. Another paper calls him "the tail of all the Embassadors." It is now very well known that he is no match for the diplomacy of the Turk. How painful that such things could be said of one having in his hands the power to do so much good.

I am thankful to be able for my work. I have daily clinics; and every morning, except Saturday, preach to the children, generally about fifty pupils, and others besides, who come to clinic. Our principles are being spread abroad.

These brethren have the prayers of the Church, and no stone is being left unturned to secure their relief. Only a few weeks ago Dr. Henry Jessup, of Beirut, and Dr. Edwin Bliss, missionary editor of the *Independent*, told us that a petition, signed by some of the most influential men in New York City, had been sent to President Cleveland, detailing the existing state of things in our Mission fields, and asking for decisive action on the part of the Government.

SUADIA, SYRIA.—Recent letters from Suadia inform us that the brethren laboring there are in fairly good health, though they have had some malaria to contend with during the winter. "Miss Cunningham," writes Mr. Dodds, "goes on with her work in her usual persistent manner, and is used of the Lord, I think, in much good work." Though this letter is private, we shall take the liberty of quoting a few sentences, hoping in this way to rouse the home-churches to more earnest and definite prayer for our representatives in the foreign fields. "How I wish," this brother exclaims, "I could impress the Church at home with the necessity of holding up

missionaries' hands by constant pleading at the throne of grace. I have been oppressed by a sense of an almost irresistible spiritual decline in my own life. My experience in communion with God is not what it was when I left home. My wife and I often say, 'O, that we might have just one hour in a Y. P. S. C. E. consecration meeting, or the electric thrill of a sermon coming with the conscious power of the Holy Ghost, or the indescribable holiness of that hour, or rather of that minute, when at the Table of the Lord, the minister having given the elements and one has partaken, there broods a silence and a holy rest of awe that opens the very gates of heaven, no word spoken, no sound heard, and one is alone with God.'"

Here is Paul, the model missionary of all the ages, craving help: "Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful."

"I LOST THE LOAD BUT SAVED THE MULE."

Last fall we had a box of dry goods, and Dr. Moore had a box of groceries in Latakia, on their way to us from New York. These, with the largest mail of the year in a bag, were given into the care of a muleteer to bring to us here in Suadia. Although he pretended to have a full load, yet he put nearly one-half more on top of our load, and started. He came to a rapid stream that had to be forded. The load caused the mule to capsize in the stream. The muleteer cut the girths of the packsaddle. He, and some others with him, saved the

things that were on top of our boxes, but our goods and mail-bag went down stream. They got the boxes out, however, and left them because the mule was too weak after its "ducking" to carry the wet load. So it was our boxes that had to remain behind. The mail-bag was not recovered at all and floated on down to sea. So there will be some letters left unanswered from the friends in the homeland. There were, perhaps, some holiday remembrances, but they were as so much driftwood. No one knows the value that we put on our letters and our papers, except those who have been in similar circumstances. Indeed, these very letters may have contained valuable things; we have not ascertained as yet.

The muleteer was so indifferent about it that, as he had no load, he would not be at the trouble to come to tell us about it. His home is about six hours from here toward Latakia.

After ten days of waiting we sent a man to see why our load and mail had not come. Then we learned that our goods were supposed to be in the house of a Fellah near the river. The muleteer told his story and closed by saying, "I lost the load, but saved the mule."

Our messenger had our water-soaked load brought to us. Their condition from a muddy bath and remaining in it ten days can be imagined. We were most grieved over the loss of our mail.

But then we have been quite happy since, and so learn to take such mishaps in the happiest way possible.

This may account for some of the irregularities in our mail service between Suadia and the big outside world.

J. BOGGS DODDS.

CYPRUS.—In a letter to Rev. R. J. Dodds, of Mersine, which he has kindly translated for the *HERALD OF MISSION NEWS*, our Licentiate in Larnaca, M. Daoud Saadi, makes the following very interesting report:

There was an occurrence recently in which you may be interested. The 6th of January some children were sent to stone the church door. I immediately came out, and they fled; but I ascertained their names from a passer-by, and made information the next day against them to the Chief of Police and the Commissioner. But they treated the matter with indifference, so that I had recourse to the columns of the *People*, a Greek newspaper. In it I denounced severely those who not only disregard God's law, but even use violence against His Church, and reminded them that there would be a day of reckoning, even though they should escape the prosecution and punishment of man. Then I exhorted them to repent and seek Christ.

Last Sabbath, a Government Collector having come to the church with a company of about twenty friends, and twelve Moslems being present, twelve in all, and some of them of the wealthy class, and the church door being crowded with hearers, the "Muchtar" (Collector) asked, "What is the difference between your worship and ours, and why do you not accept the rites of our Church?" (Greek Orthodox). In reply I addressed them in this manner: "We only accept Scriptural rites, because the Bible warns against teaching for doctrines the commandments of man. But your Church has many ceremonies which have no divine appointment. The councils for which you have such respect, and which you think were under the Spirit's

guidance, were much under the devil's influence, and through them he accomplished his purposes. In them arose those famous heresies, the Nestorian, the Jacobites, the Orthodox, the Catholics, and others too numerous for particular mention. In them there were fights and quarrels; by their authority relentless persecutions were carried on, and men were exiled; as a result of one council more than three hundred were driven into exile. In them parties cursed and anathematized one another, and bloodshed followed, and the destruction of cities even. Can we respect such authority, and practice rites and ceremonies authorized by them? Is the Spirit of God divided against Himself?

"Nor again can we admit that each person can add to God's law according to his fancy, as though it came from Him imperfect. A law which comes from God must be perfect, and human additions can but mar it.

"There are among Christians some who accept the divine law and divine appointments unquestioningly, while others, dissatisfied with it, have made additions. Some have done so to acquire fame. The more human elements are added, the more difficult of cure does the matter become. The Bible not being accepted as a standard, the more obstinate party usually has its way, according to the proverb, 'a goat it is though it fly.'"

Monday I went to a village about two and a half hours distant. The priest was in the inn, and people immediately surrounded us, and I began to say to them: "As I passed by your fields I saw you diligently at work, laboring for your daily bread. But that God who has bestowed temporal gifts upon man, bestows also the

knowledge of salvation and the grace of repentance from sin. He requires us also to be more diligent in laboring for spiritual than physical meat.

"The Lord Jesus taught, saying, 'Behold the fowls, which sow not, nor reap, nor gather into barns, how your Heavenly Father feedeth them.' In another place He warns against laying up treasure on earth, and says for us to seek first the Kingdom of Heaven and His righteousness, with the assurance that all else necessary will be added.

"We have numerous proofs of His ability to do what He has promised, *e. g.*, the feeding of Israel with manna in the wilderness, and the sending of the ravens to feed Elijah, and the increase of the widow's handful of meal and cruse of oil, all of which I dwelt upon at more length.

"He who did these things can feed your souls, that is, save them. The salvation of the soul by Christ is a precious salvation. It cannot be purchased with money, nor taken by force, or be obtained by personal righteousness, though a man should spend his life in prayer, crying to God night and day. It can only be secured by faith in Christ as the only Redeemer. We must throw far from us all worldly cares until we have seized Christ by true faith."

ANTIOCH.—We are glad to learn from the *Covenanter* for March that Dr. and Mrs. Martin arrived safely at Antioch on the evening of January 5th, the very day that he reached his field of labor in Syria twenty-three years ago.

"We had been expected," writes Mrs. Martin, "before sunset, and a number of friends had gathered to welcome us back, but, darkness closing in, they had dispersed

to their homes. Most of our male members, however, were still on the Mission premises awaiting our arrival, and they and our neighbors gathered around, all rejoicing that we had been permitted to see one another's faces again, and in a fair measure of health. We were very weary after our rough voyage on the Mediterranean, yet Dr. Martin opened the Sabbath-school next morning, and afterwards preached to his little flock and to those who gathered with them to worship God. A good deal of our time has, since our return, been taken up in receiving calls, but we are getting gradually into our usual routine of work. In reference to how we find matters here, while there is much reason for gratitude, it is true we find a good deal of confusion and some ill-feeling among our members which will not be easily removed; but our trust is in Him who has been mindful of His promise, and has been with us always. He will give Dr. Martin still the wisdom and patience necessary to bring matters into order again. But it is not wonderful that there should be disorder. Any congregation at home would probably be as unsettled had they been deprived for nearly three years of the regular oversight of their pastor. The most of the trouble has arisen from disagreement among the Mission employes—school teachers and others—who formed into two opposing parties, each of which then attracted to its side a section of the congregation. Our hope is that, by God's blessing on their pastor's return, and his going out and in among them as formerly, order will soon be restored.

"Though we have troubles, we have also joys. We are cheered by seeing at our religious services a young Fellahie woman who, as a child, learned to read in our

home, and, as she was able, came in to do charwoman's work about the house. We then endeavored to press on her her need of salvation, but the natural man showed the natural enmity to spiritual things. She turned a deaf ear. Very young, she married, and for a long time we saw little of her. In recent years she began to visit at the house again, and showed readiness to listen to what she had despised. She put her eldest boy into our school, and herself took to reviewing her reading, which she had quite neglected. During our recent absence, she went to the Biblewoman at times. The Biblewoman's youngest child was ill for a good while, and this Pagan woman was greatly impressed to hear the child's father, our colporteur, when more than once they thought him dying, resign the child to the Lord Jesus. The child eventually died, and the Fellahie being present, remarked—"If one of my children should die, I will give him up to Christ." Not long after, her youngest child was taken very suddenly ill. She sent for the Biblewoman, who came and remained with her during the few hours the little fellow lived; and the Biblewoman tells me that notwithstanding that the relatives and the other women who filled the room demanded vehemently that the mother should send for a Pagan charmer, as is their custom, to charm away the disease, her reply was, 'No; to Christ I have resigned him.' This was just before our return; and the young woman now brings her two boys to Sabbath-school, and remains for preaching. May she be led, indeed, to Christ."

NEW HEBRIDES.—Rev. Joseph Annand writes to the Canadian *Presbyterian Record* from Santo, under date of November 5th :

This is the twenty-second anniversary of our first leaving home for the New Hebrides. How many changes there have been since then! Many of our loved ones have long since gone home, and some of them more recently. Twenty-two years of service for the Master in circumstances not always agreeable, but still He has never left us. Friend after friend with whom we once corresponded has dropped us from their list, and probably some of them have almost forgotten that we are still in the flesh, but the Lord has never cast us off. "I will never leave thee and never forsake thee."

Could we have secured teachers, I should have had many out-stations before this time. But without native helpers we cannot extend our work much beyond our nearer villages. The mere preaching of the Word on occasional visits does not seem to make much impression. Line upon line, precept upon precept, reiterated day after day, week after week, and even year after year, are needed before the hard, savage heart responds to the truth.

At our communion on the 30th of September we received three more of our young people to church fellowship. They may become teachers to others after some years more training. We hope and pray that they may be used of God in bringing others to Him.

A letter from Rev. J. W. Mackenzie, of Efate, to the same journal, says:

Native teachers are essential to the work. It would be utterly impossible, owing to the nature of the work, for a missionary to carry it on anything like successfully without them. A teacher may at times have a whole island as his district.

On this island there are a number of vil-

lages, some of them a long distance apart. The missionary conducts service at the head station, and then visits as many of the nearer villages as he can, while his native teachers go out in different directions to the more distant ones. Occasionally one of them conducts the service at the head station, and the missionary makes a tour among the heathen villages at a distance. This visiting is continued until they are willing to have teachers settled among them.

Where the teacher is located there may be only two or three of the natives really friendly. Together these two or three and the teacher build a small school-house, which serves for church as well. Gradually the leavening influence of the Gospel begins to operate, and in due time the whole village is gathered in.

THE NILE VALLEY.—British Christians should have a double interest in the old Bible land of Egypt, because its general welfare is providentially intrusted to our oversight as a nation. Our authority in the venerable country of the Pharaohs is the strongest political force in its current history. If we may not throw a large army of Christ's spiritual soldiers into this region of undying wonder, into this stronghold of Mohammedanism, at any rate we ought to heartily co-operate, encourage, and sustain those of our race and tongue, yea, our very brethren by blood, who are fighting the battle of the Cross against the Crescent of Islam. The work of lighting up the Nile Valley is chiefly in the hands of the United Presbyterian Church of North America, and with much pleasure we offer a summary of the latest communications. The soldiers of the

Cross in this miniature force are classified as missionary, physician, native pastor, school-teacher, colporteur, harem worker, Bible reader, and printer. Operations began in Cairo in 1854, and have since been carried south up the Nile Valley to Assouan, and north to the Mediterranean Sea. Missionaries are located at seven central stations, Alexandria, Tanta, Mansoura, Cairo, Samaloot, Assiout and Luxor. Every province of the Egyptian kingdom has been entered by these valiant workers, and there is a grand total of 156 Mission stations in the land. Forty years do not make a very long campaign in spiritual warfare, nor could a small handful of missionaries—three or four, slowly increased to fifteen—be expected to make gigantic conquests. The Great Captain, however, has been with His loyal contingent all along the years, and by His grace there is something substantial to show of Gospel triumph in this land where, in the old days, Origen, Clement and Athanasius fought for the truth. There are thirty-one organized congregations, with over 4,000 communicants and 7,500 attendants at Sabbath morning worship; more than 6,000 children in Sabbath-schools; nearly 3,000 women hear the Gospel from harem workers. One hundred and thirteen day and boarding schools, with their day and Bible lessons, shed a beneficent light upon the minds and hearts of 7,500 young Egyptians. Good books are living lamps for dark souls, and of these the bookshops and colporteurs diffused by sales nearly 20,000 volumes, 13,000 being the Scriptures themselves. A weekly religious newspaper, with over 1,000 readers, and a medical missionary helping 12,000 patients a year, are powerful auxiliaries. During the

year five hundred persons entered Church fellowship. These poor Egyptian Christians, learning to help themselves, subscribed £2,137 for church purposes, and further to complete this little army of occupation in the Nile Valley, there is a college for training teachers, and a theological seminary for providing native preachers. A more compact and skillfully constructed Foreign Mission may not be found in the world. It is the seed of life in this hoary land, full of promise and hope for righteousness; it is the small army bearing Christ's banner of salvation to the captives of Moslem error and superstition; it is the Lord's forerunner preparing the way for the fulfillment of Isaiah's prophetic word: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it."—*The Star of the East*.

SYRIA.—All Protestant Missions in the Turkish Empire have to contend with varied forms of opposition. There is the Mohammedism of the empire, which hates Christianity and blocks its progress in all safe and possible ways. And there are the old Christian churches—Latin, Greek, Armenian, etc., which, though separated in most things, are united in their opposition to Protestant Missions, with their present-day truth and progress. The characteristics of these old churches are largely those of the Pharisees in Jesus' time, to whom tradition and policy are greater than the life and vigor which ought to have characterized them as they did the young Christian Church. And this opposing force arises from the people's ignorance of con-

stitutional government and of free united action. They have yet to learn the freedom that is to be found in law, and the confidence and strength which arise from united and trustworthy co-operation. They don't know their own power. Forces thus varied and strong have to be contended with by the missionaries. Nevertheless, Protestant Missions, in their multifarious forms of action, are living and powerful forces to-day throughout Turkey, and they have made wonderful progress during their sixty-five years of existence. The Presbyterian Missions of America have been wisely wrought, and are being greatly blessed.

In Syria, one of the Asiatic provinces of Turkey, the following agencies and results are recorded in the December number (1894) of *The Church at Home and Abroad*:

<i>Evangelistic</i> —American missionaries, male and female.....		40
Native Syrian missionaries.....		227
Churches.....		26
Communicants.....		1,972
Sabbath scholars....		4,920
<i>Educational</i> —Syrian Protestant College students..		180
Syrian medical students.....		60
Syrian theological students.....		8
Two boys' boarding schools, with 222 boys.		
Three girls' boarding schools, with 267 girls.		
Day schools with 7,423 scholars.		
Women in Bible classes		350

Literary—Press issuing during year:

Bibles (and parts).... 33,281
Other books and tracts 69,053

The literature is mostly Arabic, and besides Bibles and other religious books, scientific and literary books are sent far and wide to India, Africa, Arabia and other parts of Asia. In the boarding schools, besides a religious and secular education, the boys and girls are trained in industrial work. Pupils come to these schools from Egypt, Cyprus, Palestine and Asia Minor, as well as Syria. Beirut was chosen as the headquarters of the Mission, because of its central commercial position on the Mediterranean, and also because Jerusalem's inhabitants are so largely pauperized by their dependence on the Mohammedan, Latin, Greek, Armenian or Jewish institutions with which they may be connected, and by which they are supported. The choice has been justified by results.

INDIA.—Mr. Buchanan, who is visiting the Indian stations of the Church of Scotland Mission, writes strongly of the wonderful present opportunity in Sialkot (Punjab). During the last forty years Christianity and Mohammedanism have been each striving to draw the people of this district away from their ancient religion of ancestor worship; and at the present moment it seems as if the battle had turned, and the balance were inclined towards a widespread acceptance of the Gospel. "In several villages there are hundreds, if not thousands, waiting for instruction and baptism. One village alone had 400 inquirers, and no one to tell them about Christ by living His life in their midst. Drs. Youngson and Hutchison have waited, the one eighteen, the other twenty-three years, to see this. For years they made

little or no impression, and now they behold the entrance to the promised land."—*Missionary Record*.

AT HOME.

SELMA, ALA.—Spring has at last dawned on this South land, and very glad we are to see it. It has been a very hard winter on the colored people as well as others.

Knox Academy is still in session, with all of the teachers trying to do what they can to help their "black brothers" up to a higher plane of living.

Although some of our larger pupils have had to leave because of the spring work beginning, yet our school is quite well attended. The industrial departments are open for work. About fifty of the larger girls are doing regular work in the sewing-room, and the boys are in the carpenter shop at regular periods also. We are more and more convinced that it is quite as important to educate the hand as well as the mind, particularly with this people.

The workers are all in good health.

MARGARET MCCARTNEY.

DENVER, COL.—The HERALD OF MISSION NEWS for February is just at hand. Its pages are so full of the work of the Church that it is most refreshing to read it. It seems that we are so pushed in our Home Mission work that we cannot find time to give you an account of what we are doing. When our work is over and we meet on the other shore, we can rehearse our experiences; yet it may be necessary for us to make known something of our labors so as to secure the prayers and support of the entire Church.

If any one will take a map of the United States and note what a vast territory is west of the Missouri River and how few

Covenanter Churches there are in this territory, they will better understand the extent of our work. The possibilities of this vast country are beyond computation. Its agricultural and mineral resources are only beginning to be understood. Enterprising people from all nations are coming in, but most come for the sole purpose of gain. The few stations which the Covenanter Church has planted here and there throughout this new empire are, as far as they are able, calling attention to the fact that the Lord Jesus Christ is the only one who can give social, civil, ecclesiastical and material success. It requires a long time for the human race to cease making experiments; but by calling the attention of society constantly to the fact that no other foundation can be laid "than that is laid, which is Jesus Christ," we are doing all that can be done, and by and by, with the blessing of God's Holy Spirit, the seed will grow.

Our people are at work constantly. There are only a few in each of our congregations, and all of these are in very moderate circumstances. It is believed that when Synod visits the Mission field and realizes the necessities of the field, that the members will view Home Missions as they could not do without personal observation. We know that many prayers ascend to the throne of grace on behalf of this work, and there has been considerable money sent to help those whom the Church has sent out; but the struggles of these isolated congregations can scarcely be realized. We are not where we can be visited by our brethren, and in the very nature of the case our work does not appeal to the sympathies of the people as does work abroad or among the weaker races. Yet in many respects it is more difficult, and

certainly its results will be as far-reaching, if done in the same spirit. Our own congregation has a debt of \$3,000. We are paying interest on this amount, not for our own personal gratification, but to keep the banner unfurled in Denver—a city of 150,000 people. If we were seeking personal comfort and ease we would all have remained in the East. We have been sent West, and choose to remain here to do the Lord's work, in spite of tempting invitations to less laborious fields of service. Will you who have the Lord's money help us to carry on His work in helping to mould this forming civilization?

J. MILLIGAN WYLIE.

UTICA, O.—The Woman's Missionary Society of the Utica Congregation presents the following report:

During the past year eleven meetings have been held, each meeting opened by singing a portion of Psalm, reading and prayer. The roll shows a membership of (43) forty-three, a good number of whom have shown their interest in the cause by their regular attendance. The report of the treasurer, Miss Jane Stitt, will show the condition of the finances of the society:

Yearly dues.....	\$36 25
Monthly collections.....	6 94
Missionary tea.....	10 62
Thank offering.....	5 00
For box to Indian Mission.....	23 50
For Southern Mission.....	13 25
<hr/>	
Total.....	\$95 56

DISBURSEMENTS.

To Foreign Mission.....	\$58 81
Box to Indian Mission.....	23 50

To Southern Mission.....	13 25
<hr/>	
	\$95 56

During the past year our ranks have been broken by death and a faithful, earnest worker called away.

In loving remembrance of Miss Elizabeth McCune, whom God in His providence called home from suffering on May 29, 1894. While we mourn her absence from us, yet we thank a loving Father, who gave her to us so long, and from the high Christian character of her life we are assured it was the ripe He garnered and not the green. Knowing it was no strange thing which happened unto her, but what must come to us all, and as month by month we realize our loss, may we all live in such preparation that when the change comes to us, we may realize the fullness of the joy that has come to her. To the bereaved ones in whose home is the vacant chair, we tender our sympathy and commend them to the loving Saviour, who alone is the Comforter and the Healer of these wounds.

CARRIE FRAVEL,
Secretary.

HOPKINTON, IOWA.—The L. M. S. of Hopkinton Congregation presents the following report:

Another year in the history of our society has passed, and it is fitting that we take a hasty review of the year's work. Not unlike the life of an individual is that of a society. We make plans and they may fail, or success may crown our every effort, and all seem bright and promising. And again, "Over our hearts and into our lives shadows sometimes fall;" and over our society the shadows have fallen. For

during the year two loved members have been taken from our midst—one a member ever ready to do her part, and another our honored president, Mrs. T. H. Acheson.

We shall miss her loving, cheerful presence and Christian devotion to the work of the society.

Our society numbers thirty-two active members. Four names have been added to our roll during the year.

Twelve regular and two called meetings have been held, with an average attendance of nine (9).

Our work has been for the most part assisting the Missions of the Church, and while we labor for those on distant shores, those in need of help near by are not forgotten.

Our annual meeting was held February 6th. An address was given by Rev. H. Robinson on City Missions in Chicago, and a sad picture was presented of the destitution for Christian instruction existing in that city. Miss Joseph read a letter from Syrian Mission, and told of the recent disturbance caused by the Turkish Government. Rev. Mackintosh then spoke on the life-work of David Livingstone, tracing, with clearness and forcible application, the travels and career of the great hero. The reading of missionary biography was recommended as a stimulus to missionary effort. The meeting closed with some timely and encouraging remarks by our pastor.

A review of the past should prepare us for more efficient work, and inspire us with fresh courage to labor in the cause of Missions.

We should look hopefully into the future, ever ready to seize its opportunities and meet its duties; and may we feel God's

presence with us, guiding and blessing our efforts, and verifying to us the precious promise, "Lo, I am with you alway."

TREASURER'S REPORT.

Total amount contributed.....\$95 32

DISBURSEMENTS.

To Foreign Mission.....\$50 00

Jewish Mission..... 8 00

Topeka Church Building..... 6 00

Expenses of delegate..... 4 15

For *Missionary Review*..... 2 50

Clothing for the poor..... 3 75

Postage..... 0 80

Balance in treasury..... 20 12

JENNIE E. DUNLAP,

Treasurer.

MARY E. GUTHRIE,

Secretary.

IN MEMORIAM.—On her birthday, July 29, 1894, May, only daughter of Samuel and Maggie A. Jackson, died of diphtheria, at the home of her parents, in Philadelphia, Pa. This little girl, naturally a strong and healthy child, and able to walk about the room to the last moment, was called away after a brief illness of five days. A baptized member of the First Reformed Presbyterian Church, she regularly attended the Sabbath-school until the Sabbath previous to her removal. Though only eight years of age, May loved the Bible. She was familiar with the Psalms, and seemed to take special pleasure in reading the Gospel according to John, many chapters of which she was able to repeat from memory. Only a little while before the end came, she said, in reply to her mother, that she could only think of one verse: "Rejoice and be exceeding glad, for great is your reward in heaven." The sudden removal of this little girl recalls

the touching story of a Hebrew minister whose only daughters died when he was away on a journey. There was no way of sending word to their father; but, two days after, he returned home. After he had rested awhile, his wife began to tell him of several things that had occurred during his absence. "One thing," she said, "was this: A friend of ours, who had lent us some jewels, called to ask me to return them. Oh, I wished you had been here to advise me, for I was very unwilling to give

them up." "My dear," he replied, "how should you have been at any loss? Didn't you say it was a loan?" Without answering a word, she led him up-stairs into the room with the white-covered bed, and with a bursting heart exclaimed, "These were our jewels, love. 'The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.'"

These little ones are jewels, lent to parents for a time; but they belong to the Lord. May is safe with the Saviour.

MONOGRAPHS.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

The Board of Superintendents of the Theological Seminary met in the Hall on March 19th, 9 A. M. The members were all present except Mr. Sommerville, and Elder D. Boyd, who had arranged to come, but was prevented.

Oral examinations were held in Biblical Introduction by Professor Willson, and in Pastoral Theology by Professor George. The examination papers of the students in the other studies were submitted to the Board.

Discourses were delivered in the Allegheny church on Tuesday afternoon by Mr. E. A. Crooks, from Psalm 55:22; Mr. W. McLeod George, from Isaiah 4:2; Mr. James McCune, from II. Cor. 3:18; and Mr. J. B. Gilmore, from John 20:31; on Tuesday evening by Mr. Louis Meyer, from Acts 20:27; Mr. C. McLeod Smith, from I. Kings 8:57, 58; Mr. A. M. Thompson,

from John 15:1; and Mr. T. M. Slater, from Phil. 3:3; and on Wednesday afternoon by Mr. D. O. Jack, from Psalm 68:19; Mr. A. McIntyre George, from Heb. 9:12; Mr. A. J. McFarland, from Heb. 2:17, and Mr. R. M. Blackwood, from Matt. 13:52.

The discourses and examinations were heartily sustained.

Certificates were given to Messrs. Blackwood, Gilmore, George and McFarland of the Third Year class, and diplomas to Messrs. McIsaac and Reed.

A petition to Synod requesting it "to change the theological course from its present term of four years of six months per year, to a course of *three years* of eight months, or of such a number of months per year as may be deemed proper," and signed by ten of the students, was laid on the table and ordered to be transferred by the Professors and Board.

Revs. W. J. Coleman, D. C. Martin and R. C. Wylie were present during some of the sessions.

The reports of the Professors were ordered to be published with the minutes.

J. W. SPROULL, *Secretary*.

PROFESSORS' JOINT REPORT.

To the Board of Superintendents of the Theological Seminary:

The following joint report of the session of 1894-5 is respectfully submitted:

The session was opened September 18, 1894, with a lecture by Professor George, on the subject, "John Calvin; Viewed from the Standpoint of His Affections."

Fifteen students have been in attendance during the term. Their names and grades are as follows:

FOURTH YEAR.

John Brown McIsaac, James Gray Reed.

THIRD YEAR.

Robert Morrison Blackwood, Andrew McIntyre George, John Blair Gilmore, Andrew James McFarland.

SECOND YEAR.

Thomas Melville Slater.

FIRST YEAR.

Elza Allen Crooks, David Owen Jack, Louis Meyer, Albert Melville Thompson, William McLeod George, James McCune, Calvin McLeod Smith, William Thomas Knox Thompson.

Of the students of the first year, Messrs. Crooks and A. M. Thompson are graduates of Amity College, Iowa; Mr. Jack is a graduate of Grove City College, Pa.; Mr. Smith is a graduate of the University of Cincinnati; Messrs. George, McCune and W. T. K. Thompson are graduates of Geneva College, Pa.; Mr. Meyer was educated in Germany, and is a graduate of the Gymnasium in Parchim, Mecklenburg. He also studied medicine four years in Berlin, Marburg, Wurzburg and Halle.

Twelve of the students were present at the first of the session. Mr. Jack entered September 20th; Mr. Gilmore was present at the opening lecture, but owing to his business engagements for the summer could not return to his studies until October 15th; Mr. Meyer entered November 5th; after the holiday vacation Mr. A. M. George did not return until January 29th.

Mr. W. T. K. Thompson took sick of a fever February 21st, and has not been able to be present since that time. Mr. McCune suffered bereavement by the death of his father, which occurred on the 4th of January. Circumstances connected with this event kept him at home eight days.

The Central Board of Missions appointed Mr. McIsaac stated supply at McKeesport during the seminary sessions. This he found to be to his disadvantage in his seminary work, and finally resigned the position.

In accordance with the direction of the Board a record showing the attendance of each student is herewith submitted.

Each of the students prepared and delivered two pieces during the session, except Mr. A. M. George, who preached once. These discourses gave evidence of much care in their preparation. The students are to be commended for a lively interest in each other's work, and for mutual assistance rendered by kindly and judicious criticism.

Professor Burleigh was employed to continue his instructions in elocution the same as last year.

The subject of Missions receives much attention in connection with our seminary course. The critical and exegetical study of the Scriptures, which occupy so large a portion of our time, keep constantly be-

fore the minds of the students the divine conception of the redemptive work as it is related to the kingdom of Christ and the salvation of souls. Our text-book in Church History treats the History of Missions as a distinct department in connection with each period. The methods of doing evangelistic work were very fully discussed in the lectures on Pastoral Theology last year, occupying ten lectures, giving instruction applicable to work in either the home or foreign field. In addition to these regular instructions, we have annual visits from representatives of the Students' Volunteer Missionary movement. This year Mr. H. L. Pitkin, of Yale, and Mr. A. E. Adams, of McCormick Theological Seminary, came at different times and gave able addresses. The Students' Missionary Society held regular monthly meetings for conference and prayer. With a view to the systematic and connected study of the whole subject and of the present needs of the world, the students procured text-books published by T. & T. Clark, Edinburgh. The books had to be imported, and owing to their late arrival and the pressure of other work necessary to be completed, we did not enter on their study this winter. We are prepared to take it up next year in connection with the department of Church History, to which it naturally belongs.

It gives us pleasure to refer to the kindly interest in the students manifested by Mrs. David Gregg and her daughter, Mrs. J. R. McKee. Mrs. Gregg has distributed equally among all in attendance upon the seminary valuable books, and money to the amount of three or four hundred dollars; and Mrs. McKee keeps up

the custom of her lamented husband by extending aid where she learns that it will be helpful. These tokens of regard for the students under our care awaken our gratitude.

Best of all, we are able to speak with confidence concerning the spiritual life and consecration of our young men. The hour of prayer was observed regularly every Wednesday afternoon, and very rarely was any student absent from its exercises. The meetings were presided over by the students and professors in turn, the exercises were voluntary and were readily participated in by all. The devotional hour seemed to hold the first place; we looked forward to it with expectation, and felt its spiritual uplift even after it had passed.

All the students have rendered assistance in the Sabbath-schools and in evangelistic labors in connection with our congregations in these cities.

In closing our report we would call to mind that our report last year contained a request that the Board would call the attention of the Church to the urgent need of an increase in the number of candidates for the ministry, and asked her prayers on this behalf. With this request the Board readily complied. In this goodly number of students of divinity present before you we have the response of the Church's sons to her call for laborers, and the answer of the Church's glorious Head to the prayers of His people. Shall we not rejoice together in these evident tokens of Divine favor, and give thanks at the remembrance of His holiness?

Respectfully submitted,

D. B. WILLSON, }
R. J. GEORGE, } *Professors.*

"SAVED AS BY FIRE."

There have been causes of thanksgiving and apparent causes for fear since I wrote to you last with reference to our work. The Metron of the Greek Church stayed here quite a while last fall, keeping some of our brethren in suspense. But he "folded his tent and silently stole away," leaving a man in charge of four schools among the Greek people, with authority to collect 100 liras (\$500), if necessary, for carrying on these day schools. After a few weeks of skyrocket effort, the schools closed. There was a slight decrease in our day-school attendance at the beginning of the year, but the attendance has been slightly better since these Greek schools closed; the probable result of children, whose parents had been compelled to send them to the Greek schools, having taken a liking to school; and upon the closing of the Greek schools, they have entered ours from an awakened desire to go to school. May we not praise God that thus the adversary was permitted to overreach himself in these opposition schools?

The school closed on a Friday last fall. The following Sabbath the Mudeer, local Governor, sent a soldier to the houses of three men, all Greeks, who had children in our schools, with orders to arrest these men, and to bring them before him. This was done quite early in the morning. The following dialogue ensued:

Said the Mudeer: "Have you children in school?"

"Yes, your honor."

"In what school?"

"In the American school."

"Are you Americans?"

"No; believe us, your honor, we are Ottomans."

"Of what sect are you?"

"We are Greeks, your honor."

"Do you not know that you are forbidden to send your children to that school?"

"Yes, your honor; but we wish our sons to learn, and the school is good."

"Give attention to this: If you don't take your children out of that school, I will assuredly fine you five liras (the wages of a laborer for 178 days) and imprison you three months."

Thus he "threatened them and let them go."

But when school opened again in October these children all returned, and are now in school; the parents have not been molested either.

One of these men had been as hard a drinker as the men usually become in this place. He had been accustomed to run to that excess of riot and carousal that is so prevalent here. Some two years ago our workers here had so instructed him concerning his course of life as contrasted with that which is required of men, that he was induced to quit drinking. He brought his boy (Nicola) to school, and he was received into the boarding school. From that time on the father came here, as the children's parents are accustomed to do, from time to time to see his boy. The evangelist and others gave special attention to him. Through Nicola, the father became interested to learn to read the Gospel. He set himself resolutely to work to learn to read. After two years he has learned to read fairly well. He became more and more interested in the Gospel story of redeeming love by which he was won to a better life. Whereas he used to go away from home every night to drink, or to have drinking

bouts in his own house, he now became so absorbed in the precious Word that he sat by the hour slowly, stammeringly reading his new-found treasure. The scales began to drop from his eyes of ignorant superstition. He began to see the utter falsity of his former religion; to realize how far he had been from the right way; the terrible eternity towards which he had been hastening headlong. His wife and widowed mother were happy in his staying at home; in his sobriety; in his improved demeanor toward his family, but they cared nothing for "the new religion of the Protestants." The boy in school was a great help to his father at home. The father was more and more attracted to our meetings. He became very earnest to be in the pathway to heaven. Several sudden and rather extraordinary deaths among his neighbors alarmed him, and compelled him to see the possibility of being snatched away unprepared. Several times last spring and summer while I was preaching, with Miss Cunningham as interpreter, I could see his face change color as he eagerly leaned forward in his seat to catch the words from the interpreter's lips. He was anxious to be one of us, but how to get a living if he cut loose from his sect. He held quite an honorable place among his fellow-men—a barber and dentist, *i. e.*, tooth-puller—with other capabilities; he was connected with one of the richest and most influential families in the place here. To become a Protestant was to ostracize himself, was to cut himself off from all former patronage by which he could earn his living. What to do with his family was a sore test to him. O, how hard to the natural man to step out on the promises of God! How many of our people in the home land fail

on this very point! How many professing Christians drag out a weary frog-in-the-well experience simply because they *will not* step out upon the promises of God. For this man to become a laborer was to lose caste and be a marked man, whereas he had been accustomed to be honored. But "we shall know, if we follow on to know the Lord." Sometimes the Lord leads us over mountains of difficulty, but the *follower* of the Lord receives the blessings. This inquirer was to be prevented, if possible, from embracing Protestantism. To this end, the whole sect was warned at the church on a certain day, that if any one of them knew of him going any more to the Protestant meetings, he was not to countenance him in anything whatever. But the hungry soul knew the only oasis of food in this spiritual desert, and in spite of threats and curses, continued to attend the proscribed meetings. Thus that which he feared came to him. He was, in fact, compelled to look the wolf in the face, while trying to see the King in His beauty. His wife and mother were against him becoming a Protestant, and railed on him for bringing them to such straits. Who can tell what he endured from the buffetings of Satan and his allies? He very reluctantly tells anything about himself.

One day last summer, in Kessab, I was much surprised to see this man walk into our dooryard. He presented a letter in which there was a plea for work, and the expression of a willingness to accept any kind of work that would provide for his family. He was willing to be a servant and a cook. You may be sure that we were surprised for a moment, knowing, as we do, what a sacrifice of human pride and what a surrender to Christ this must be.

After a long talk, work was arranged for him. For some time we had been in need of a servant. Thus our necessity was this man's opportunity. He returned to his family, and at the appointed time he came to our house as a servant. In another article I hope to be able to show you more fully what this meant to him. What taunts and jeers met him! One of his nearest neighbors met him soon after and said with a sneer: "I hear that you are going to *lick plates for the Kussees*" (Protestant minister). These he endured for Christ's sake. Two weeks ago that impenitent scoffer died.

At our fall communion he made a public profession of faith in Christ, along with another—a young man, the son of one of our members. Boldly he took the step, tremblingly it is true, but trustingly. I have seen some hard fought battles with Satan, I have seen the evil spirit leave the poor one almost lifeless in the severity of the bodily prostration, but I have always seen loving friends waiting to receive the rescued one; but our brother returned to his house only to receive the scorn of his wife and the sneer of his family and friends. The fiercer fires were kindling.

J. BOGGS DODDS.

Suadia, Syria.

FOR THE CHILDREN.

A lad of eight years, living in New York City, recently received the following letter from Dr. J. G. Paton, and is very happy to share the good things it contains with the girls and boys of other churches. Like the blessed Saviour, who manifested such a deep concern for children during His earthly ministry, true missionaries never let slip an opportunity to encourage the

young and intensify their interest in the service of Christ.

10 Belmont Avenue, Kew,
Victoria, Australia,

12th February, 1895.

Master DAVID W. PARK.

My Dear Young Friend and Helper:

Let me most cordially thank you for the \$13 so kindly sent me from your "Day-spring Band," for which may our dear Lord Jesus Christ reward and bless you and every member of your "Band." Will you kindly thank them for me, and say how much I am encouraged by such help, in proof that you have not forgot, but continue to pray for and remember me so as to give such help to our Mission.

After a long tour in Canada and Britain I got back here about four months ago, and have been kept very busy since my return. Two months have been spent in visiting and addressing all the congregations and Sabbath Schools in Tasmania, and now, in about four weeks, with two new missionaries, I sail for the islands, to help in their settlement and to be awhile among my own dear people on Aniwa, helping, teaching and encouraging them in the service of Jesus.

You will be glad to hear that on the 19th of this month our Foreign Mission Committee meets to make final arrangements for giving the order to build our new Day-spring Mission ship with auxiliary steam power, and your donation shall go to help to keep her. To secure what will keep her yearly, I have been doing all possible to enlist the help and sympathy of our Sabbath Schools and young people in Australia, New Zealand and Tasmania, and we hope for considerable help from America and Canada. And from such helpers I

hope many of our future missionaries will grow up to spend and be spent in pleading for our blessed Jesus, in telling the poor heathen of Him and His salvation. We have one son now a missionary on Malicula, and another will be there in a year. He was lately licensed as a minister and is now going to study medicine for one year to qualify him the better for the Mission work. And another son, fourteen years of age, is devotedly studying for the Mission. And this year I expect two young missionaries from Scotland whom I engaged, when at home, for the New Hebrides. So our Saviour helps in His blessed work, and ere long I hope to see all our poor islanders trying to love and serve Jesus.

Where our son is the savages near his station lately shot three men, one of them because he went to the Sabbath School and had become a Christian, but he died looking to Jesus for salvation, and the savage who shot him is now a Christian.

My dear young friend, try in all you do to love and serve Jesus, living for Jesus, and He will bless you with true happiness, and with peace and joy in believing, and help you in doing good, and may He so bless every member of your Dayspring Band and all your dear friends.

Wishing you all every blessing in Jesus,
I remain,

Yours gratefully,
JOHN G. PATON.

OPENINGS AND SUCCESSES.

It is said that only Mecca in Arabia and Lhassa in Thibet are now closed to Christian preachers, but a hundred years ago nearly the whole world outside of Europe and America was shut. One stands amazed at the opening of portals that national and

religious prejudice had kept barred for ages. A hand from the sky strikes on the horologue of time 1813, and India opens her gates to Christianity; 1818, and Madagascar opens hers; 1820, Turkey; 1834, Persia; 1842, five ports of China; 1859, Japan; 1860, all China; 1884, Korea. The dark continent itself and every island of the sea are now open to Christian Missions—and so the prayers of many generations have been answered in our century. So Christianity stands face to face with every alien faith.

At the opening of the century there were only forty-seven translations of the entire Bible in existence; to-day there are ninety entire translations; 230 partial ones; 320 in all; 500,000,000 of the human race now have the opportunity of studying the Bible in regions which knew almost nothing of it before the present century began. There are now about a million living Church members who have been gathered out of pagan populations. In all the Mission stations in the world it is supposed that there were during the past year 100,000 converts, or 2,000 each week.—*Joseph Cook, in Our Day.*

THE CHURCH TRANSFORMED.

Within the last one hundred years the work of Foreign Missions has wrought the greatest transformation in the experience and life of the Church that anything short of the direct power of the Holy Ghost could have wrought. A contemporary of Carey tells us that up to the time that the attention of the English Baptists was called to the subject of Missions there had been great depression in the minds and hearts of his parishioners.

The old-fashioned type of piety which

dug forever at self, and was only solicitous to know whether one's "frames" and emotions were such as to make sure the salvation of his own poor soul, was found to be a starveling and shrivelled sort of Christian experience. But the new missionary spirit which was enkindled just then was like a flash of sunlight on a cloudy day, or the clearing up of a dark and murky atmosphere by a fresh breeze from the mountains. Men stopped worrying about self and got into the current of Christian work. Their souls expanded with the thought of reclaiming a lost world; and coming thus into the very lines of Christ's own life and activity, they felt the touch and joy of the Christlike spirit.

So throughout all Protestant Christendom a similar exchange from the old extreme subjectivity of the Christian life was everywhere wrought by the new missionary era. Men laid down the question of their personal salvation at the foot of the cross, while they asked: "What wilt Thou have me to do?" That transformation has been worth more to Christendom a thousand times than the cost of all the missionary enterprises of the world. Now even childhood is uplifted and ennobled by this impulse. In the increased knowledge of, and sympathy for, the world of mankind you might almost say that the influence of the missionary work has, of itself, constituted a liberal education with thousands.—*Rev. Dr. Ellenwood.*

EDITORIAL NOTES.

—The *HERALD OF MISSION NEWS* is greatly indebted to some of its readers for material assistance this year. Rev. Henry Easson, who seems to take as much interest in the Syrian Mission as when on the field, Miss Maggie B. Edgar, whose obvious desire, while on furlough, is to rouse the churches to greater activity in the cause so dear to her own heart, Rev. J. R. W. Stevenson, formerly of Cyprus, and still deeply interested in the work on the Island, and Mrs. A. J. Robb, of Bovina, N. Y., have added many names to its list of subscribers. Very many, like Mrs. Elizabeth Lundy and Miss M. McIlvain, of New York, and other friends of missionary work, have, when renewing their subscriptions, enclosed a dollar, requesting us to send a copy to some

one who has not yet learned the value of a missionary journal. It is a pleasure to make these acknowledgments. And if those who have not yet paid for last year will remit arrearages at once and renew for 1895, we will not scold any more for a month.

—At a meeting of the Board of Foreign Missions, Tuesday, March 26th, S. A. S. Metheny, M. D., son of our senior missionary, Rev. Dr. Metheny, was appointed medical missionary to Asia Minor. He will not, however, enter on the work for a year, as he wishes to spend a winter in Europe, where he will attend a course of lectures on surgery and visit some of its leading hospitals, that he may be more thoroughly equipped for his life-work.

We congratulate the Church on securing the services of a young man so highly spoken of and beloved as a Christian physician, and one whose knowledge of Arabic will enable him to enter upon the duties of his profession as soon as he reaches the field.

—The following contribution has been received, since last report, towards the salary of Pastors' Missionary for a second year:

Rev. R. C. Wylie.....\$10 00
Wilksburg, Pa.

Ten or twelve of the brethren, whose names are on our list, have not yet made their second payment, and the money ought to be in the hands of the Treasurer in a few days.

—During the past month the following payments have been made towards the salary of the Elders' Missionary for a second year:

Mr. Wm. McCullagh... \$5 00
New York, N. Y.

" W. R. Sterrett..... 5 00
Cedarville, Ohio.

" J. B. Patterson..... 3 65

" J. R. Steele 3 65

" J. M. Elder 3 65
New Alexandria, Pa.

" John Robison 4 00
Dresden, Ohio.

We should be glad to see on this roll the name of every Elder in the Church. It would be an inspiration to the people.

—The young women of the Church continue to fulfill their pledges to aid in the support of a Foreign Missionary, as the following contributions towards the salary of their representative for a third year clearly show:

Mrs. J. J. Reichert..... \$5 20
San Diego, Cal.

Mrs. Margaret Pollock..... \$5 20
Clarinda, Ia.

Miss Mary J. Gray..... 3 65
Clarksburg, Pa.

L. M. Society.... 12 50
Oakdale, Ill.

Miss Eliza M. Cannon 5 20
Wyman, Ia.

Mrs. S. G. Connor..... 5 20
Hickory, Pa.

A friend of Missions..... 12 50

A friend of Missions..... 12 50
New York, N. Y.

Miss Margaret McCartney..... 3 65
Selma, Ala.

" Sadie Cabbage..... 3 65

" Jennie Connor..... 12 50
Venice, Pa.

—A few days ago Mrs. Edwin Chase, of Nova Scotia, in sending a fourth annual payment towards the salary of the Young Women's Missionary, enclosed \$7.80 from her Sabbath-school class. Every year brings an offering from these children to the Foreign Missions, and the money contributed on this occasion will, in compliance with their request, be appropriated to aid in the education of a pupil in one of the Latakia boarding schools.

—The Treasurer of the Foreign Missions has requested us to acknowledge the receipt of \$151.50 from Mrs. Hugh Lamont, of the First Reformed Presbyterian Church, of Philadelphia. This timely contribution is the proceeds of the sale of a beautiful and elaborate quilt prepared by Mrs. Lamont, with \$50 from Mrs. A. J. Brown, of the same congregation, and smaller donations from other friends. The money, in compliance with the request of the donor, shall be equally divided between the Syrian and the Tarsus Missions.

—Mr. Walter T. Miller has also received \$56.96 from the Y. P. S. C. E., of Rochester, N. Y. Some years ago that society agreed to contribute \$75 annually for a term of three years towards the work on the Island of Cyprus. But owing to the resignation of the pastor and the unsettled condition of the church, it became practically disorganized. We cannot commend too highly the diligence of Miss Martha D. Toaz, who visited the former members and secured from them this amount. We hope to hear of the revival of this society. No congregation can afford to lose the benefit of having its youth thus banded together for prayer and Christian work.

—As in former years, the women of Second New York have recently sent to the Treasurer \$490.50 for the school work in Syria.

—Some time ago we received a letter from Dr. Samuel Murtland, of New York, covering his check for \$100, with these brief instructions: "Kindly apply to missionary work where you think it is most needed, or where it will do most good." This donation has been appropriated to aid in completing repairs on the Upper and Lower Houses in Suadia. And we take this opportunity of again reminding individuals and congregations that many hundreds of dollars are still needed to cover the expenditure that Synod authorized the Board to make for the comfort of the missionaries and the efficiency of their work in that field.

—For some months there have appeared in our columns well-written and exceedingly interesting articles on the Covenanters. Our object in publishing these papers has been to remind our readers of

the approaching convention of Reformed Presbyterian Churches in Glasgow. We are very sorry to learn that the returns from this country to the appeal for funds have been disappointing to the Executive, "falling short of eighty dollars." The Chairman, Rev. James Kerr, has recently sent out a Circular in which he urges the pastors to "use their influence to secure such a response as will evince the hearty interest of the Church in the States in this very important movement." "The Executive," he says, "are anxious that the whole sum desired (\$2,000) should be subscribed soon in order that they may devote their undivided attention to the whole details of the proposed arrangements, and may understand to what extent these arrangements may be warranted." We hope that the readers of the *HERALD OF MISSION NEWS* will carefully examine the circulars sent to this country, and, as we suppose, distributed in the several churches, and then do what they can to make the convention worthy of our denominational history.

—The 17th Annual Report of the N. Y. Christian Home for Intemperate Men, 1175 Madison ave., New York, has been received. We cordially commend this institution to the liberality of all who are interested in the cause of temperance and the salvation of men who have been brought under the enslaving power of the drink habit. This is not a reformatory, but a Christian home, and we know some who, when very degraded, were led to avail themselves of its influence, and seem to be thoroughly regenerated men to-day, respected in the Church and society. The manager well describes it as "a home, founded by prayer—a home from which many hundreds of intemperate men have gone forth saved

and redeemed, and are now useful and honorable citizens in different parts of our country. It is a home unsectarian in its views, but orthodox in its Christian teachings."

MISSIONARY LITERATURE — *The Personal Life of David Livingstone, LL. D., D. C. L.* By W. Garden Blaikie, D. D., LL. D., author of *Heroes of Israel, etc.*, pp. 508. Price, \$1.50. *The Fleming H. Revell Company, New York, Chicago and Toronto.*

This life of Dr. Livingstone is "chiefly gathered from his unpublished journals and correspondence in the possession of his family," and is especially valuable as a record of the inner life of the great missionary explorer. In his preface the author says: "His discoveries and researches have been given to the public in his own books, but his modesty led him to say little in these of himself, and those who knew him best feel that little is known of the strength of his affections, the depth and purity of his devotion or the intensity of his aspirations as a Christian missionary." . . . "Nothing can be more telling than his life as an evidence of the truth and power of Christianity, as a plea for Christian Missions or civilization, or as a demonstration of the race connection between religion and science." We cordially commend this book to our readers, and wish for it a wide circulation.

The Fleming H. Revell Company will also publish shortly three new books on the subject of the Holy Spirit:

The Ministry of the Spirit. By the Rev. A. J. Gordon, D. D.; with an introduction by the Rev. F. B. Meyer. *The Holy Spirit in Life and Service, comprising addresses delivered before the*

Conference on the Ministry of the Holy Spirit, held in Brooklyn, October, 1894, with an introduction by the Rev. A. C. Dixon; and The Divine Indwelling. By the Rev. E. Woodward Brown.

—The following letter from Rev. John Hall, D. D., LL. D., Pastor of Fifth Avenue Presbyterian Church, New York City, regarding the book entitled "The Story of St. Patrick," by J. Sanderson, D. D., and "Ireland, The Irish," by J. B. Finlay, LL. D., explains itself:

I do wish that my countrymen—Protestant and Roman Catholic, would secure this "readable" book, and see that St. Patrick is not a "legend," nor was he a monk, nor a subject of the Vatican, but a real missionary, doing, in teaching, organizing, educating, and circulating God's Word, what Dr. Paton is doing to-day in the New Hebrides, and who made Ireland what she was for centuries—a center of European scholarship, and truly, an "Island of Saints."

JOHN HALL.

New York.

This large octavo volume is published at \$4. But the HERALD OF MISSION NEWS will make special terms to its readers. Write for particulars.

—We are glad to add to our list of exchanges "The Young People's Foreign Missionary Journal." This magazine represents an interdenominational society of young people, that depends entirely for its support upon the voluntary contributions of Christian people. Two representatives, Messrs. David M. Reoch and Sidney V. Whittemore, have, within a few days, left for Africa, hoping to enter upon missionary work in the Soudan. They should have the sympathy and prayers of all who love the Saviour.

The **HERALD OF MISSION NEWS** will be glad to receive orders for the Missionary Picture that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions; it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing, is only Four Dollars.

Copies of this picture can also be obtained from Rev. J. W. Sproull, D.D., Allegheny City, Pa., to whom the **HERALD OF MISSION NEWS** is deeply indebted for his kindness in this matter.

THE YOUNG PEOPLE'S FOREIGN MISSIONARY SOCIETY.

INTERDENOMINATIONAL.

ORGANIZED 1894.

Secretary and Treasurer, S. H. WILLARD, 14 East 125th Street, N. Y. City.

General Superintendent, F. F. WEST, 41 South Sixth Street, Brooklyn, N. Y.

The Young People's Foreign Missionary Society was organized under a deep conviction that the souls of the heathen are lost without Christ, and that "the voice of their blood is crying unto GOD from the ground." Its object is to preach the Gospel in the SOUDAN and ADJACENT TERRITORIES in obedience to our LORD'S commands; there are in this region 150,000,000 souls who have never even heard of the name of JESUS.

It is interdenominational, evangelical and inexpensive; \$300 a year will support a missionary; anyone who deposits \$1 a day into this work can have their own Missionary on the field; they will become Missionaries-at-Home. In looking for means to prosecute its work, the Society will depend entirely upon the faithfulness and promises of GOD, through the **voluntary and spontaneous** gifts of His people, as He may dispose them to contribute; no collections are taken up and no personal solicitations for money are authorized.

Donations are acknowledged by a numbered receipt; also in the "Y. P. F. M. Journal," opposite the number instead of the name. The "Y. P. F. M. Journal" is an 8-paged, illustrated, monthly publication, devoted exclusively to the missionary cause. Price, 25c. a year.

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